43: Jenks E-5 (1902-1903) 1905 OA1 Philippines
½[Cf. pp. 48(E)-48(H), category 116.--Analyst] Bontok OA12 Malays-Polynesians 04 Southeast Asia AL 1
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344 The a'-to ceremonials of Chakong are held in the pa-ba-fu'-nan of
621 neighboring a'-to, as in Sigichan, Pudpudchog, or Filig, and this seems
632 partially to destroy the *esprit de corps* of the unfortunate a'-to.

B Each a'to has a fa'-wi building—a structure greatly resembling to the
344 pa-ba-fu'-nan, and impossible to be distinguished from it by one looking
621 at the structure from the outside. The fa'-wi and pa-ba-fu'-nan are shown in Pls. XXX, XXXI, and XXXII. ½ Pl. XXIX ½ shows a section of Sipaat a'-to with its fa'-wi and pa-ba-fu'-nan. The fa'-wi is the a'-to council house; as such it is more frequented by the old men than by the
B younger. The fa'-wi also shelters the skulls of human heads taken by
[343] the a'-to. Outside the pueblo, along certain trails, there are simple
B structures also called "fa'wi," shelters where parties halt for feasts, etc., while on various ceremonial journeys.

344 The fa'-wi and pa-ba-fu'-nan of each a'-to are near together, and in
561 five they are under the same roof, though there is no doorway for inter-
621 communication. What was said of the pa-ba-fu'-nan as a social center is equally true of the fa'-wi; each is the lounging place of men and
B boys, and the dormitory of unmarried males.

[184] In Samoki each of the eight a'-to has only one public building, and that is known simply as "a'-to."

B One is further convinced of an extensive early movement of the
171 primitive Malayan from its pristine nest by the presence of institutions
344 similar to the pa-ba-fu'-nan and fa'-wi over a vast territory of the
561 Asiatic mainland as well as the Asiatic Islands and Oceania. That
MP these widespread institutions sprang from the same source will be seen
171 clearly in the quotations appearing in the footnote below.[1] The visible
344 exponent of the institutions is a building forbidden to women, the
561 functions of which are several; it is a dormitory for men—generally
SA unmarried men—a council house, a guardhouse, a guest house for
171 men, a center for ceremonials of the group, and a resting place for the trophies of the chase and war—a "head house."

344 [1] Major Godwin-Austen says of the Gāro hill tribes, Bengal, India:
561 "In every village is the 'bolbang,' or young men's house. • • • In this house all the unmarried males live, as soon as they attain the age of puberty, and in this any travelers are put up."—The Journal of the Anthropological Institute of Great Britain and Ireland, vol. II, p. 393. See also op. cit., vol. XI, p. 199.

S. E. Peal says:

"Barracks for the unmarried young men • • • are common in and around Assam among non-Aryan races. The institution is here seen in various stages of decline or transition. In the case of 'head-hunters' the young men's barracks are invariably guard-houses, at the entrance to the village, and those on guard at night keep tally of the men who leave and return."—Op. cit., vol. XXII, p. 248.

Gertrude M. Godden writes at length of the young men's house of the Nāgā and other frontier tribes of northeast India: "Before leaving the Nāgā social customs one prominent feature of their village society must be noticed. This is the *dekha chang*, an institution in some respects similar to the bachelors' hall of the Melanesians, which again is compared with the *balai* and other public halls of the Malay Archipelago. This building, also called a *Morang*, was used for the double purpose of a sleeping place for the young men and as a guard or watch house for the village. The custom of the young men sleeping together is one that is constantly noticed in accounts of the Nāgā tribes, and a like custom prevailed in some, if not all, cases for the girls. • • •

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The o'-lâg is the dormitory of the girls in an a'-to from the age of about 2 years until they marry. It is a small stone and mud-walled structure, roofed with grass, in which a grown person can seldom

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"The young men's hall is variously described and named. An article in the Journal of the Indian Archipelago, 1848, says that among the Nágás the bachelors' hall of the Dayak village is found under the name of 'Mooring.' In this all the boys of the age of 9 or 10 upward reside apart. In a report of 1854 the 'morungs' are described as large buildings generally situated at the principal entrances and varying in number according to the size of the village; they are in fact the main guardhouse, and here all the young unmarried men sleep. In front of the morung is a raised platform as a lookout, commanding an extensive view of all approaches, where a Nágá is always kept on duty as a sentry. * * * In the Morungs are kept skulls carried off in battle; these are suspended by a string along the wall in one or more rows over each other. In one of the Morungs of the Changuae village, Captain Brodie counted one hundred and thirty skulls. * * * Besides these there was a large basket full of broken pieces of skulls. Captain Holroyd, from whose memorandum the above is quoted, speaks later of the Morung as the 'hall of justice' in which the consultations of the clan council * * * are held. * * *

"The *'Morangs'* of another tribe, the 'Naked' Nágá, have recently been described as situated close to the village gate, and consist of a central hall, and back and front verandas. In the large front veranda are collected all the trophies of war and the chase, from a man's skull down to a monkey's. Along both sides of the central hall are the sleeping berths of the young men. * * *

"Speaking of the Mao and Muran tribes [continues Miss Godden], Dr. Brown says, 'the young men never sleep at home, but at their clubs, where they keep their arms always in a state of readiness.' * * *

"With the Aos at the present day the custom seems to be becoming obsolete; sleeping houses are provided for bachelors, but are seldom used except by small boys. Unmarried girls sleep by twos and threes in houses otherwise empty, or else tenanted by one old woman.

"The analogy between the *Dakha Chang*, or *Morang*, of the Nágás and the men's hall of the Melanesians is too close to be overlooked, and in view of the significance of all evidence concerning the corporate life of early communities a description of the latter is here quoted. I am aware of no recorded instance of the women's house, other than these Nágá examples. 'In all the Melanesian groups it is the rule that there is in every village a building of public character where the men eat and spend their time, the young men sleep, strangers are entertained; where as in the Solomon Islands the canoes are kept; where images are seen, and from which women are generally excluded; * * * and all these no doubt correspond to the *balai* and other public halls of the Malay Archipelago.' "—Op. cit., vol. XXVI, pp. 179-182.

Similar institutions appear to exist also in Sumatra.

In Borneo among the Land Dyaks "head houses," called "pangah," are found in each village Low says of them: "The Pangah is built by the united efforts of the boys and unmarried men of the tribe, who, after having attained the age of puberty, are obliged to leave the houses of the village; and do not generally frequent them after they have attained the age of 8 or 9 years."—Sir Hugh Low, Sarawak, Its Inhabitants and Productions (London, 1848), p. 280.

Lieutenant F. Elton writes of the natives of Solomon Islands: "In every village they have at least one so-called tamboo house of *tohe*, generally the largest building in the settlement. This is only for the men, it being death for a female to enter there. It is used as a public place and belongs to the community. Any stranger coming to the village goes to the tamboo house and remains there until the person he is in quest of meets him there."—The Journal of the Anthropological Institute of Great Britain and Ireland, vol. XVII, p. 97.

Mr. H. O. Forbes writes of the tribes of Timor (islands between New Guinea and Australia) that they have a building called "Uma-lulik." He says: "The *lulik* can be at once recognized, were it by nothing else than by the buffalo crania with which it is decorated on the outside. An officer who holds one of the highest and certainly the most influential positions in the kingdom has charge of the building, and presides over the sacred rites which are conducted in them. * * * The building is cared for by some old person, sometimes by a man and his wife, but they must not both—being of opposite sex—stay all night."—Op. cit., XIII, pp. 411, 412.